

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.

John 10:11

Volume 21

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

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No. 1



Pastor ERIK B. R. HAAVE

Pastor Erik B. R. Haave of Edberg, Alberta has kindly consented to write the English sermons for 1945. We welcome him into the ranks of the regular contributors to the Shepherd.

At this time too, we want to thank Pastor John Precht for the fine service he has rendered in writing the sermons in the past. He has brought blessing to many a heart through his exposition of the Word. Thank you Pastor Precht!

Second Sunday after Epiphany

Epistle: Eph. 2: 10-17.

"But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ" —v. 13.

How often has not God repeated His gospel message in the pages of Holy Scripture! Time after time we see it from the earliest pages of Genesis to the end of Revelation. It can be for no other reason than that God in His mercy so much desires every man to partake of His salvation. The Spirit of God is permitted to stop some, in their restless rush on towards eternal perdition, by means of one Scripture, while others are stopped particularly by another passage. Dear Reader, have you permitted the Holy Spirit to speak to you through the Scriptures?

"Ye that once were far off" It was not God's desire that man should ever be far off. Man, however, has fallen in sin. Adam was tempted to unbelief, pride, and disobedience. He yielded. It was then he hid from God in the Garden. He had no desire to see God, because of the judgment of his guilty conscience. To walk with God in the Garden was not a pleasant thought for him now. Yet down in his soul there was, no doubt, the realization that he was created for fellowship with His Maker.

Sin has always had that effect on people all down the centuries. It has caused them to try to hide from God. It has caused separation from God—yes, to be "far off" from Him. Sin has led to more sin; the gulf between man and God has been universal. Natural man has but a slight inkling of the original purpose—that he should walk in fellowship with God. Friend, do you realize this gulf in your life? God has an important message for you. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ."

Through the blood of Christ man is brought near to God again! Of yourself you would have no desire to draw near to God. You would in so doing only feel more heavily the judgment of God upon your sinful life. How infinitely good it is that God has taken the initiative! "God, rich in mercy", "Christ died for the ungodly", "by grace are ye saved" — thus sounds His Word. After the awful record of man's sin it is good to read of God's "but"—"But now ye are made nigh in the blood of Christ."

"There was none other good enough

King Alcohol seems to reign supreme. Atheist may something worth quoting too at times. We found this quotation in an article on the liquor problem. This scathing indictment was prepared by Robert Ingersoll to be used in a case carried to the Supreme Court in the State of Illinois. Here it is:

I am aware there is a prejudice against the manufacture of alcohol. I believe from the time it issues from the coiled and poisonous worm in the distillery until it empties in the hell of death, that it is demoralizing to everybody that touches it, from the source to where it ends. I do not believe that anybody can contemplate the subject without being prejudiced against the crime. All they have to do is to think of the wrecks on either side of the stream of death; of the suicides; of the insanity; of little children tugging at the breast; of weeping and despairing wives asking for bread; of men struggling with imaginary serpents produced by this devilish thing. And when you think of the jails; of the almshouses; of the asylums; of the prisoners; of the scaffolds on either bank, I do not wonder that every thoughtful man is prejudiced against this vile stuff called alcohol.

Alcohol cuts down youth in its prime; manhood in its strength, and age in its weakness. It breaks the father's heart; bereaves the dotting mother; extinguishes natural affection; blots out filial attachment; blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows; children orphans; fathers fiends; and all of them paupers and beggars.

It feeds rheumatism; nurses gout; welcomes epidemics; invites cholera; imports pestilence; and embraces consumption. It covers the land with idleness, poverty, disease and crime. It fills your jails; supplies alms-houses; demands your asylums. It engenders controversies; fosters quarrels; and cherishes riots. It crowds your penitentiaries and furnishes victims for your scaffolds. It is the life-blood of the gambler; the ailment of the counterfeiter; the prop of the highwayman; and the support of the midnight incendiary. It countenances the liar, respects the thief; and esteems the blasphemer.

It violates obligations; reverences fraud; and honors infamy. It defames benevolences; hates love; scorns virtue; and slanders innocence. It incites the father to butcher his helpless offspring; helps the husband to massacre his wife; and aids the child to grind the patricidal axe. It burns up man and consumes woman, detests life; curses God; and despises heaven.

It suborns witnesses; nurses perjury; defiles the jury box; stains the judicial ermine. It bribes voters; disqualifies votes; corrupts elections; pollutes our institutions;

To pay the price of sin
He only could unlock the gate
Of heav'n and take us in."

The blood of sheep and goats had flowed freely from altars of old. But such offerings in themselves could not take away the guilt of man from before a righteous God. But thank God, the Great Offering which the Old Testament offerings typified was sufficient for all our sin. Jesus, being God and man, was willing and able to atone for all sin.

The question is: "Are you willing to accept what Jesus has done for you?" It is available to you. "God would have all men to be saved and to come unto the knowledge of the truth". Come to the source of this life, Jesus Christ, repenting of your sin, and He will, according to His Word receive you. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ." This is a truth, and a promise for you today.

—E. H.

endangers our government. It degrades the citizen; debases the legislator; dishonors the statesman, disarms the patriot. It brings shame, not honor; terror, not safety, despair, not hope; misery, not happiness. And with the malevolence of fiend it calmly surveys its frightful desolation, and insatiates with havoc poisonous felicity, kills peace, ruins morals, blights confidence, slays reputation, wipes out our national honor; then curses the world and laughs at its ruin.

It does all that and more. It murders the soul; it is the sum of all villainies; the father of all crime; the mother of all abominations; the curse of curses; the devil's best friend and God's worst enemy.

A Warning

The ban has been lifted on the activities of Jehovah's Witnesses. With this newly acquired freedom it can be expected that we see an invasion of a flood of this literature throughout our country.

We raise a word of warning. The teaching contains some truth, but this is so skilfully mixed with error that the uninformed may fail to see that they wrest the scripture to their own destruction. This sect denies

That man has a Soul.

The Trinity

The Divinity of Christ in the days of His flesh.

The Personality of the Holy Spirit.

The reality of an eternal hell.

These are some of the heresies set forth.

Their publications are constantly changing name. Rutherford's Rainbow colored series of books will likely now be out of date since Rutherford is dead.

How shall we guard against them? When they deny the divinity of Christ in the days of His flesh it should be evident that the word of II John 10: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed." should directly apply here. As the lengthening shadows of the world's evening begin to fall false teachers shall abound. Listen to God's advice as quoted above.

—V.

GRACE

Tune:

Deck Thyself My Soul with Gladness

Feed They children, Father Holy
Comfort sinners, poor and lowly
Let They blessing now be spoken
On the bread before us broken
That it serve us while we're living
Health and strength to each one giving
Till at last with saints we're able
To surround Thy heavenly table. Amen.

Special Announcement The Budget

Due to emergency conditions on the Foreign Mission Field, especially China, Dr. Bergsaker has asked that each congregation try to send in 125% or more of its budget apportionment for 1944. The fiscal year ends January 31, 1945. Any gift sent in before that date will be credited to 1944. Let us make one more effort! Let us send in a special extra thanksgiving offering and thus extend helping hand to a distressed world.

—V.

New Penny-a-meal boxes, and labels, and a letter to be sent out with each box can be secured now. Order early.

Albert M. Vinge.
Camrose, Alberta.



Pastor A. K. HAUGEN

Pastor A. K. Haugen has kindly consented to write the Topics of Interest also for 1945. He has presented a series this last year that has been read by many. Many of his topics have been re-printed in other papers. Pastor Haugen, too, has rendered a valuable service to our district and has glorified His Lord through his contributions.

TOPICS OF INTEREST

Time

Time is flying and no man can stay it, no man can clip its wings, nor hinder its flight. We all know this is true but perhaps there is no other occasion when we stop to think of it more than we do when that thin little moment we call "the present" crosses the midnight line between the years. That line has been crossed again. The old familiar year of 1944 has become a memory and the year of 1945 that we looked for and wondered about is here.

Despite all the inventions and discoveries of man, "Time and tide wait for no man." But while man has not found a brake that can fit or function on time, he has learned how to do more in it—to make better use of it. What was a day's journey for our pioneer fathers who plodded patiently alongside their ox-carts is covered by the modern train and automobile in a matter of minutes. The ocean which it took our forefathers two months to cross in their zigzagging sailships is now flown in a day. Physically, man has become very efficient in the use of time.

Spiritually, man has not used it so well. God meant that it should be a time of grace—a time in which men under the condemnation of sin should through repentance and faith seek pardon in the blood of Christ. But how many there are who live outside the cleansing and strengthening fellowship of the Savior year after year wasting irredeemable moments and years in the service of sin and facing an eternity of hopeless remorse.

Time is a trust from God to us. He has given it to us to use for Him. We are stewards of the hours and the days. Some day He will take time away from us and usher us into His presence in eternity and we shall give an account of our stewardship. May we so budget our time that we might serve our Master faithfully in the precious years He gives us.

"So teach us to number our days, that we may apply our hearts unto wisdom."

—A. K. H.

The SHEPHERD — HYRDEN

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An Important Venture

The students in the Bible School Department at S.L.B.I. have undertaken as a project for this year and years to come, to send material consisting of poems, stories, hymn verses, daily thoughts, etc. to shut-ins all over Canada.

The first problem that confronts us is where we shall secure names of such people. With confidence we are asking that all of our friends who know of shut-ins will please send us their names. This way you too can play a very important part in our undertaking. We are sure God will bless you for it.

Send your names as soon as possible to

Loretta Moen,
S.L.B.I. Outlook, Sask.

* * *

We want to add a word of encouragement to this fine venture. Surely we will want to send in names in order that some of the sunlight of God's love may shine into the lives of the shut-ins, also in this way. May the Lord bless this new venture.

—V.

— Obituary —

On Nov. 22, Mrs. Hans Johnson, widow of Rev. Hans Johnson who was a pioneer pastor from the Norwegian Synod, passed away at the home of her daughter, Mrs. Eva Sorenson in Edmonton, Alta. Funeral services were conducted by Rev. M. S. Johnson on Nov. 28. The remains were sent to Iola, Wisc. where Mrs. Johnson was born and raised and funeral services were there conducted by Rev. W. I. Aamoth on Dec. 8. Interment was in the family plot at Iola.

Mrs. Johnson was born April 6, 1854 at Iola, Wisc., the daughter of Mr. and Mrs. Christian Hanson who were among the original settlers there. On Nov. 2, 1876 she was united in marriage to Rev. Hans Johnson. They served parishes in Chicago, Ill. in southern Minn. near Cyrus, and Morris where pastor Johnson organized congregations which are still flourishing. Later at Twin Valley, Minn. He also pioneered in founding churches. After editing a Norse paper at Crookston and serving as a Gov't. revenue collector for a time, Rev. Johnson headed a migration of Norwegian settlers to Bulyea, Sask. There he helped found the present parish. He settled at Kindersley, Sask., where he and Mrs. Johnson made their home. On Nov. 2, 1941 they observed their 65 wedding anniversary at which time they received congratulations from the king and queen.

Mrs. Johnson was preceded in death by her husband who passed away on Nov. 30, 1944. She is survived by two sons, Mr. H. Walter Johnson and Mr. Walter C. Johnson of Kindersley by three daughters, Mrs. C. Balderston of Vancouver, B.C. Mrs. Eva Sorenson of Edmonton, Alta. Mrs. B. Balderston of Hythe, Alta. by seven grandchildren, and by one sister, Mrs. Aug. Paulson of Iola Wisc.

Funeral services at Iola were conducted by Rev. W. I. Aamoth on Dec. 8.

—M. S. J.

Luther League Broadcast

The "Lutheran Bible Hour", broadcast every Sunday morning from 9:00 to 9:30 from Station CFQC, Saskatoon, will on January 28 place special emphasis on the work of our Young Peoples' Luther League. The suggestion that this be done came from the District Luther League Executive, and was approved by the sponsors of the broadcast. The members that are conveniently located in relation to Saskatoon will each have a part in the presentation of various aspects of our Luther League work. Stress will be placed on a positive Gospel emphasis. It is hoped that every person, young or old, who is interested in the spiritual welfare of our youth, will listen to this radio cast. It is our prayer that it will be blessed of God in promoting the aim of our Luther League: "To hold and to win young people for Christ." Remember the time and station: 9:00 A.M. January 28, Station CFQC, 600 kilocycles.

G. O. Evenson,
District L.L. President.

The Winter Bible Course of the Moose Jaw Circuit will be held at Lake Alma, Sask., January 9th—22nd. Students coming to this course must bring their own bedclothes as the parsonage will be used as dormitory during the course. Please bring your Bible and notebook. Pray for this short-term school that it may be a blessing both to the community who are hosts and to the circuit.

Sigmund Bue, Dean.

Kind Words about the Shepherd

New Westminster, B.C.

Dear Mr. Haave.

—"Words cannot express how much we enjoy our paper, especially since we came out here as it keeps us informed and in touch with the work back home on the prairies.

"May God continue to bless all you who labor so faithfully for our paper. A special greeting goes out to Rev. and Mrs. Vinge and family as well as friends and relatives all over."

Mrs. John Westby,
502—12 Street.

Through the years they shall not be forgotten.

Memorial Wreathes have been given to THE SHEPHERD in memory of:

Pastor H. O. Gronlid, Hans Grimsrud, Olive Sorestad, Bert Heggerud, Eleanor Nelson, Evangelist H. A. Hanson, John Floen, Mrs. J. J. Akre, Knut Hage, Mrs. Knut Hage, Hanna Mossing, Pastor R. O. Thorpe, Mrs. Ole Sorestad, M. M. Bergquist, Mrs. J. E. Marken, Gladys Hoem, Mrs. L. E. Haave, Mrs. Ole Moe, Oscar Berg, John Trotland, Kari Paalgaard, Elvin Fengstad, Chris C. Rude, Ole N. Hegland, E. Eliason, Mrs. Marie Barrie, R. A. Wikoss, Pastor O. L. Falkeid, Mrs. Martin Berg, Halvor Anderson, Mrs. Nelly Gillard, Mrs. Alvilda Hagen, Irene Lingjerde, Oscar Mossing, Jacob Vikse, D. L. Melby, Mrs. Lars Rosvold, Emil Vasgaard, Mrs. Hanna Otteson, Mrs. Hermund Dalen, Julius Solie, Mrs. Karen Anderson, Charlie Anderson, Mrs. O. E. Mossing, Mrs. S. T. Grue, Dr. James Brown, Pastor J. P. Tandberg, Clayton McDonald, Norma Reiersen.

Prayer for the Coming Year

God give you FAITH this coming year!
The faith that will not fail in keenest test;
That trusts and sings in midst of fire and storm;

And dares rely upon His Word and rest.

God give you HOPE this coming year!
The hope that through the darkness sees afar—

The purifying hope that fondly waits
The rising of the Bright and Morning Star.

God give you LOVE this coming year!
His own great love that burns out for the lost;

That intercedes, and waits, and suffers long—

That never fails, nor stops to count the cost.

—Margaret D. Armstrong.

Fra Asker, Alberta

Søndag den 27de August 1944 var en fest dag for de eldste medlemmer av Asker Kvindeforening.

De yngre medlemmer hadde bestemt sig paa at hedre de gamle medlemmer for hvad de udførte i de første aar og fremover. Vi fik speciel indbydelse til lunsj i Asker Hall som var nydelig dekorert for anledningen og et vakkert pyntet bord med blomster og med alt tilbehør av god mat. Det var unge piker (tredie generation) som opvartede. De saa pene ut i sine smaa forkledere og liten kappe paa hovedet. Det var et indholdsrikt program med norske og engelske sange. Tale blev holdt av vor pastor K. O. Kandal, av Mrs. H. Halvorsen den første kasserer, og av Mrs. Joh. Krefting foreningens første president Mrs. C. Thorstad var ogsaa tilstede.

Kvindeforeningen er 42 aar gammel og har arbeidet sig frem til hvad den er idag. Nu er det de unge som har ledelsen. Her kan det fjerde bud "Hedre in fader og moder" vere paa sin plads—et vakkert trek av de unge. Vi gamle er meget taknemmelig for det stilfulde arrangement.

Sidst paa programmet sang Mrs. Aron Olen meget stemningsfuldt den gamle kjendte sang: "Aften solen smiler" og det var virkelig saa—solen strømmet ind i sin fulde August glans.

—En av de gamle I. R.

INN I GUDS RIKE

Av domprost Ole C. Iversen
for "For Fattig og Rik"

I Joh. 3 leser vi: "Uten at noen blir født paany, kan han ikke komme inn i Guds rike."

Er der noe viktigere spørsmål til enn det som beskjeftiger de to menn som føres frem for oss i denne tekst? Alle andre spørsmål burde dog blekne mto dette ene: Hvorledes kommer et menneske inn i Guds rike? Men for hvor mange er det spørsmål blitt virkelig levende? Hører du til dem?

Nikodemus hadde visstnok alltid ment at han hørte hjemme i gudsriket. Han kunde jo regne sig med blandt Guds eiendomsfolk, som hadde pakt og loven og fedrene og alt. Selvfølgelig hørte han hjemme i Guds rike! Men saa har han hørt den nye profet fra Galilea tale, og det er vakt noen uro i hans sjel: Kanskje ikke alt er saa selvfølgelig og sikkert? Den uro maa han ha vekk, og den skal han nok faa vekk, for det maa naturligvis vere en misforstaaelse hos den unge rabbi. Feilen ligger aapenbart paa Jesu side!

Hvor mange, mange blandt oss har ikke nettop det samme standpunkt som Nikodemus! Det aa gaa inn i Guds rike er da det selvfølgelig: Vi er jo dog døpt, og vi har levd et hederlig liv; vi er bra mennesker, gudfryktige, moralske.

Hvad sa Jesus til Nikodemus? Det er ingen feiltagelse paa min side. Det er dig, Nikodemus, som maa revidere dine anskuelser. Inn i Guds rike kommer man kun ved en ny fødsel. Alle mennesker er fallt i synd. De har ikke bare synden som arv, de har den ogsaa som personlig eiendom. Den har gjennemsyret dem; derfor — "det som er født av kjød, er kjød," og passer ikke i Guds rike. Og litt moral, litt fromhet, vakre gudfryktige tanker og forsetter, det er bra og vel altsammen, men det rekke ikke frem. Skal noen komme inn i Guds rike, maa det en nyskapelse til, en ny fødsel.

Og dette er Jesu svar til alle dem som staar paa samme stadi som Nikodemus. Blir det ikke alvorlig for dig? Føler du ikke trang til aa spørre: Aa, men hvorledes kan det skje?

Nikodemus kjenner bare den lov for all vekst at ungdom aldri kommer tilbake, men det hele utvikler sig mot alderdommens modnede standpunkt. Livet er som en bygning hvor det settes paa sten til det hele er ferdig. Noen ny grunnstenslegning foretas ikke.

Men — det er det herlige at et menneske kan fødes paany, selvom det er blitt gammelt.

Det skjer ikke ved menneskemakt. Det skjer av Gud. Han har muliggjort det ved Jesus, ved hans liv og hans død. Og han sender sin Aand, som begynner den nyskapende gjerning allerede hos de smaa

naar de bringes til daapens bad, og som gjentar den naar han faar dradd et menneske tilbake fra de ville veiene eller vekk det op fra det sorgløse, lettsindige liv. Aanden tukter, bøier, minner, lærer oss aa kjenne naar trang og saa kjenne Guds vidunderlige naade.

Det føles som en fødsel med dens smerte. Man skal opgi saa meget gammelt. Og det er ikke lett aa bli saapass bøiet og fattig at man virkelig vil gjøre det.

Hvordan Aanden bærer sig ad for aa greie hele denne store gjerning, hvem kan forklare det? Det er som med vinden, sier Jesus. Vi hører dens susen, merker dens virkninger, men kjenner lite til dens gang. Saadan ogsaa med Aanden. Den er suveren naar det gjelder aa føre en menneskesjel inn i Guds rike.

Men vil du kjenne Aandens virkning i ditt liv, da maa du aapne dig for ham. Han vil ha vekk spørsmålene i dig, faa dig vendt bort fra dette gamle selvfølgelige, til aa spørre efter hjelp og frelse. Han vil faa dig hen til Kristi kors, faa dig til aa se paa den Smertens Mann, som Israel i ørkenen saa paa kobberslangen — for at du kan finne livet.

Du har kanskje hørt hvorledes det gikk til da Spurgeon blev grepet. Hans oplevelser er adskillig klargjørende. Han gikk der, sier han, og var urolig i sin samvittighet. En dag han var ute paa en tur, blev han overfalt av et voldsomt snedrev, saa han maatte stoppe op i den lille landsby ad hvis trange gate han gikk. Han passerte nettop et kapell hvorfra det lød sang. Han gikk inn. Den som skulde tale, kom ikke paa grunn av uværet. Men en mann fra stedet, en ganske liten mann, steg op paa talerstolen og leste op som tekst: "Se til mig, alle jordens ender og vorder frelst." Han rettet sitt blikk paa mig, sier Spurgeon, som om han kjente mitt hjertes tro og sa: "Unge mann, du er urolig. Du vil aldri faa det anderledes før du ser paa Jesus." Og idet han løftet sin haand, ropte han: "Se, se, se! Det er ikke annet aa gjøre enn aa se!" Mere hørte jeg ikke, det optok mig ganske — jeg hadde ventet jeg skulde gjøre de hundre ting, og saa var det bare aa se. — Han saa og fant fred. Han gjorde det senere og fant fred. Vent ikke du, men bed Aanden hjelpe dig aa se at du ved Jesus Kristus kan gaa inn i Guds rike.

—Lutheraneren.

"Der er saa mange hyklere."

"Jeg er en prestesøn", sa en til mig, "og i min barndom saa jeg saa mange hyklere baade av mænd og kvinder, som feredes i prestegaarden og gav sig utseende av mine foreldres medarbeidere paa sjelefarelse, men i virkeligheten var glupende ulve, — saa jeg har nok av det for hele livet." I forandret form brukes dette argument mot evangeliet utoverlandene og tiderne av tusender.

Saa mange hyklere! Er dette din undskyldning? Ja, er den det, da har du i sandhet liten grund til frimodighet paa dommens dag. Du vet av noen, som kalder sig kristne men hvis vandel viser, at de er hyklere. Skjønt de gaar i kirke og fører gudelig tale i munden, gjør de ting, som du og andre, der ikke gjør fordring paa at vere omvendte, aldrig kunde bekvemme eder til, og derfor er du tilbøielig til at si om alle, som bekjender sig for kristne: "Jo, det er noen gode karer, det er noe pak altsammen."

Men er ikke dette allerede rent menneskelig set en uriktig slutning? Hyklere er folk, som gir sig utseende av at vere noe, som de i virkeligheten ikke er. De, du sikter til, gir sig utseende av at vere kristne, men er det i virkeligheten ikke. Men kan vi derav slutte at alle, der lever og bekjender sig som kristne, er hyklere? Det vilde vere likesaa uriktig som at paastaa, at alle tjenere er tyve, fordi noen av dem er straffet for tyveri.

Den kjendsgjerning, at der overhovedet er folk som gjør fordring paa at vere kristne, viser at virkeligheten maa vere god; ti menneskene gir sig ikke av med at forfalske, hvad der er verdiløst. Men sæt imidlertid, at virkelige kristne kan vere vanskelige at finde, vil det retferdiggjøre at du ikke er en virkelig kristen? Peder kunde dog ikke forsvare sin flukt fra frelsen i nødens stund med, at Judas var en hykler.

The Bethany Sunset Home

Gifts in cash

CHELAND, ASK.— Lutheran Ladies Aid \$5.00.

CAMROSE, ALTA.— In memory of Anton Olson: Mrs. A. Beckman \$1.00; Ferner Olson and Family \$1.00; Mr. and Mrs. S. J. Broughten (Bldg. Fund) \$1.50.

DONALDA, ALTA.— Mr. and Mrs. Edenlof, Thankoffering \$1.00.

EDMONTON, ALTA.— Central Lutheran Sunday School, Rev. M. S. Johnson Past., (to the Furnishing Fund) \$5.10.

ENCHANT, ALTA.— Zion L.D.R. Rev. Raymond Olson, Pastor, \$12.00.

HAGEN, SASK.— Saron Ladies Aid in memory of Peder Ulviden \$10.00; also from Mr. and Mrs. G. Quale \$1.00.

HENDON, SASK.— Scandia Ladies Aid \$10.00.

HAY LAKES, ALTA.— Ole Feragen \$10.00.

HALLENQUIST, SASK.— Spring Valley Ladies Aid, Rev. M. B. Odland Pastor, in memory of Mr. A. E. Muri \$5.00.

IRMA, ALTA.— Sharon Ladies Aid Rev. J. B. Stolee, Pastor, \$1.00 each: Mrs. O Larson, Mrs. P. Spring, Mrs. J. Guldbræa, Mrs. O Likness, Mrs. L. Hallenquist, Mrs. F. Whitel, Mrs. N. Fluvaag, Mrs. F. Knutson, Mrs. G. Pedel, Mrs. M. Reitan, Mrs. H. Knudson, Mrs. L. Satre, Mrs. B. Guldbræa, Mrs. P. Nelson, Mrs. M. Larson, Mrs. E. Erickson, Mrs. H. Fuder, Mrs. J. Halvorson, and Mrs. S. Nelson \$2.00. Total \$20.00.

MEETING CREEK, ALTA.— Mr. and Mrs. Murat, The C. V. Raynoldson, Mr. and Mrs. Hagen in memory Wm. Walker \$1.50.

NEW NORWAY, ALTA.— Mrs. N. Stromberg in memory of P/O Loyd Allen Tweter \$1.00.

OUTLOOK, SASK.— Mr. C. H. Biss (Thankoffering) \$5.00.

SASKATOON, SASK.— Mr. and Mrs. Even Swenson (Building Fund) \$20.00.

SEXSMITH, ALTA.— Norden Ladies Aid, Rev. Theo. Nordmark, Pastor (Bldg Fund) \$50.00.

SCOUT LAKE, SASK.— Grand Valley Ladies Aid, Rev. F. F. Johnson, pastor \$10.

TORQUAY, SASK.— Salem Ladies Aid \$10.00; Trinity Ladies Aid in memory of Ole Ruland \$5.00.

TOFIELD, ALTA.— From Friends of P. B. Anderson \$3.75. Bardo Ladies Aid (Building Fund) \$24.00.

WINDSOR, N.S.— Chaplain E. O. Walker in memory of Rev. J. B. Tandberg \$35.00.

WELDON, SASK.— Weldon Ladies Aid Rev. Korshavn Pastor in memory of Rev. J. B. Tandberg \$15.00.

TORQUAY, SASK.— In memory of Ole Ruland from Mr. and Mrs. A. A. Bergum \$2.00; Mr. and Mrs. Arnold Pederson \$2.; R. and Mrs. Ear. Sovde \$1.00.

VIKING, ALTA.— Chaplain and Mrs. I. J. Saugen (Building Fund) \$10.00.

*

Gifts in natura

BAWLf, ALTA.— Mr. and Mrs. Ole Loken, 4 Chickens and vegetables. H. H. Shannon's Store, several dozen Oranges.

EDMONTON, ALTA.— Central Lutheran Ladies Aid, one Quilt.

FERRY POINT, ALTA.— Mr. and Mrs. Moland, three Chickens.

PRINCE RUPERT, B.C.— Mr. and Mrs. Matt Norgaard: 1 dozen Dish Towels and several dozen Clothes Pins and Clothes Pin Bag.

SIMMIE, SASK.— Mr. and Mrs. Nels J. Olson, one Tea Cloth and one Pair Pillow Cases.

TOFIELD, ALTA.— Bardo Ladies Aid Rev. J. Ostrem Pastor. Mrs. T. Rorem and Mrs. Martin Hagen 4 lbs. Lard and two Dresser Scarves. Mrs. Ovilia Brekken and Mabel Johnson two pair Pillow Cases. Mrs. Emil Rude one Night Gown (5 Ladies Handkerchiefs). Alice Finseth and Nora Anderson two Nightgowns. One pkg. Rinso, two pieces of P.&G. Soap, 2 lbs. Coffee, one piece of Toilet Soap, one pair Pillow Cases, 5 Wash Clothes, one Tea Towel, 3 Bath Towels, and second handed Clothing one Hat, one Top Coat, and one Suit Coat.

"You cannot make yourself the man you ought to be by letting God alone."

"Conscience is bound to be a guide or a punishment"

Question: What does it mean to take up the cross and follow Christ?

Answer: Briefly stated, it means two things; first, to accept the crucified Christ as your own and only personal Savior, and second, willingly to accept the consequences in this world of wholly belonging to Christ.

Christ Jesus redeemed us. We add nothing to His life, death, or resurrection by our faith or works. Human sufferings do not atone for sin, and are not in themselves the cross of Christians. There is unspeakable human suffering among the heathen, but it is not "taking up the cross and following Christ," for they know not Christ.

The Christian's cross is not a cross of atonement, but of discipleship. It is self-denial, a willing acceptance of such trials which a Christian might avoid if he would in some way compromise with sin. Jesus Christ never bargained with temptation and sin, nor did He ever beg to be excused from His duty. "If any man would come after me, let him deny himself, and take up his cross, and follow me." The Holy Spirit is given us in order that we might be enabled to do just that.

*

Question: When Jesus was baptized in the river Jordan was He immersed or sprinkled?

Answer: Bible scholars have discussed this for ages, but no one can prove which method of baptism was used. It is reasonable to suppose that whichever mode of baptism was used by John in ministering to others was also used when he baptized Jesus. It was in the Jordan, but whether men stood waist-deep in the river and then had water poured upon them, or they were immersed, we cannot tell. Several Bible passages have been quoted in proof of the one mode or the other, but usually the interpretation has been forced to fit one's own view. In baptism, whether the temporary ordinance performed by John, or the Christian baptism, the amount of water is unimportant, for neither an oceanful nor a handful of water alone can cleanse from sin.

*

Question: Is it right for a Christian to marry an unbeliever?

Answer: Israel of the Old Covenant was forbidden to intermarry with unbelievers, or Gentiles, generally speaking. Christianity does not consist in observing permissions or prohibitions, but the Word warns us against fellowship with the ungodly. There is no more intimate human fellowship than that of husband and wife. They are to be "one", especially spiritually. Obviously, this is impossible if they disagree in matters of religion. Read 2 Cor. 6: 14-15.

Question: If we are constantly sinning, how can we be assured of a constant forgiveness if we do not pray every minute of the day?

Answer: A child of God is a sinner, but he is not "constantly sinning." To "have sin," that is to be a sinner, is one thing; to do sin is another thing. We need not and will not yield to our sinful flesh constantly, for though we are sinners we are not under the dominion of sin, so that sin rules over us (Rom. 6:14). But sin does so easily beset us (Hebr. 12:1). And all too frequently do we yield. Therefore a child of God needs to be "saved" daily from sin and its power. "Who can discern his errors; cleanse thou me from hidden faults" (Ps. 19:12). "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Hebr. 7:25). Therefore true assurance does not consist in walking about in constant dread of having committed some sin that we may have forgotten to confess to God. We leave the burden of all sins, the known and the unknown, with Jesus. As long as we renounce evil, within and without, hand our flesh with all its sin over to God to be judged by Him, and trustingly take our refuge in Christ, there is no condemnation for us. In Christ: no condemnation; outside of Christ: only condemnation. —HJS.

—Bible Banner.

My dear ones' faces—I would put away The hundred happy plannings for the day, My hillside with its violets in bloom. Here is the quiet of this upper room Shut me apart, contented and unlonely, Seeing and hearing naught "save Jesus only."

Selected Short Sermons

Merit needs no parade of virtues.

It is up to us to keep the windows of our souls so clean that the light of hope and joy can shine in.

There is practically no danger of developing eye strain from looking at the bright side of things.

When a man enlarges his effort, God enlarges him.

In the long run it is useless to shout louder than you act.

Manners are the happy ways of doing things.

The rust of disuse is more destructive than the wear of service.

Blessed is the man who is too busy to take time to tell how busy he is.

If Providence did not put us flat on our backs now and then we would never learn to look up.

The strange thing is that a man who is satisfied with so little in himself demands so much in others.

Some people are so insistent on having their rights that they do not find time to think of their duties.

If God had intended that we should talk more than we hear he would have given us two mouths and one ear.

It is pretty hard to climax a bad life with a victorious death.

By Eary Riney.

There never has been a law placed upon the statute books of any civilized nation in earth with reference to liquor that the liquor forces did not undertake to break down, to violate, to undermine and to corrupt the officials.

It is the history of liquor legislation from the beginning until this hour. They are seeking to do with this law what they have sought to do with every law. It is not within the ingenuity of the human mind to devise a liquor law that will be satisfactory to the liquor interests. I do not care where you go, when it was, or how you undertake to deal with it. We had the same condition of violation, of corruption, of deceit, of fraud that we have now in regard to this matter. . . . There must be no law. The evil wants a free rein.

What the liquor interests crave is the right, uncontrolled and unhampered, to prey upon the human race to its full, insatiable appetite.—Senator Borah.

What could the King do?

In the second century they brought a Christian before a king, who wanted him to recant and give up Christ and Christianity, but the man spurned the proposition. But the king said:

"If you don't do it, I will banish you."

The man smiled and answered, "You can't banish me from Christ, for He says He will never leave me nor forsake me."

The king got angry, and said: "Well, I will confiscate your property and take it all from you."

And the man replied: "My treasures are laid up on high; you cannot get them."

The king became still more angry, and said: "I will kill you."

"Why," the man answered, "I have been dead forty years; I have been dead with Christ, dead to the world, and my life is hid with Christ in God, and you cannot touch it."

"What are you going to do with such a fanatic?" said the king.

—D. L. Moody.

It Works

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. "What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic puzzled a moment. Then he looked up. "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then," said the mechanic, "how can you trust the multiplication table when you don't know who wrote it?"

"We trust it because . . . well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason—it just works." —From Christus Medicus Magnus.

Unrationed Values

The following poem was taken from an English magazine whose editor aimed to console the victims of rationing:

Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of margarine, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard,
Rations of butter and tea;
Rations of clothes, rations of boots,
Come and go shopping with me!

Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed pardon and love;
Unrationed peace, unrationed power,
Unrationed faith, unrationed grace.

—The Monthly Bulletin.

Missing the Jim Crow

When the subway train pulled away from the Chicago Avenue Station Wednesday morning a young Negro about 22 years old stood, perplexed, in the half-filled car. It was easily apparent that he was only recently arrived from the deep, color-conscious South.

At last he approached the train guard and asked:

"Mister, can you tell me where I can find a seat?"

"Take any seat. Sit wherever you want to," was the reply.

A broad grin lighted the man's face as he experienced, probably for the first time in his life, the novelty of riding on a public conveyance, free and equal.—(Dale Harrison in the Chicago Sun.)

In Memoriam

For Bible Camp: Otteson's Family \$5; John and Mattie og Mor Orsten \$5.00; Mr. and Mrs. Albert Hansen and family \$1.00; Aslaug and Tillie Hansen \$2.00; Mrs. Hansen, Ted and Hilda \$2.00.

For Columbia Evangelical Lutheran Mission: Mr. and Mrs. J. Olson, \$1; Rev. and Mrs. R. Olson, \$2.00.

For Bawlf Old Folks Home. Mrs. Joe Slettete \$3.00.

From Lutheran Free Church Minutes

"For pastors a definite minimum was set — \$1400, and free house. It was pointed out that student assistants in some synods get more pay than our regular pastors. That situation is not conducive to drawing responsible men into the ministry, men who realize what it costs to live, carry on that work by car and try to support a family in a conscientious way."

—Lutheran Messenger.

* * *

Ukukulelangoqo

This unspeakable word in the Zulu language signifies "spoils for the king." In older days, at the time of King Chaka, his fierce warriors were the dread of all the neighboring tribes, when they went forth to kill and steel and plunder. The men were killed, but the women, children and cattle were captured. When the army returned victorious, they divided the spoils between them and the best part was always sent as an offering to the king: the ukukulelangoqo.

Now, since Christianity has changed the lives of many of the Zulu people, this word has been used in quite a different way; it now takes the place of the English word "Harvest Festival." The people walk miles over the winding pathways leading to the Mission stations bringing gifts from their harvests: peas (beans, corn, sweet potatoes, poultry, goats, grass mats and baskets, and whatever they have to give. After devotion in the church, they gather in the school compound where a sale is conducted of all the gifts which have been brought in, and the proceeds are used to further the work of the Kingdom of God. This still means the king's part, but with what a difference! It is the new ukukulelangoqo, the Christians' offering to the King of kings.

Mrs. John Gronli,
in News Bulletin.



M. S. JOHNSON, present pastor of Central Lutheran Church.

The Shepherd also desires the bring a word of congratulation to Central Lutheran, Pastor and Mrs. M. S. Johnson for the fine record that has been made. It is indeed encouraging to note the fine progress. May the Lord use this congregation to garner in many souls for the Kingdom and to strengthen God's children in its field of service.

It is interesting to note that this congregation has also sent in 200% of its budget apportionment for 1944 and that a gift of \$119.36 has been given to Lutheran World Action. —V.

A Dedication

Father, let me dedicate
All this year to Thee,
In whatever worldly state
Thou wilt have me be.
Not from sorrow, pain, or care,
Freedom dare I claim;
This alone shall be my prayer:
Glorify Thy name.

Can a child presume to choose
Where or how to live?
Can a Father's love refuse
All the best to give?
More Thou givest ev'ry day
Than the best can claim;
Nor withholdst aught that may
Glorify Thy name.

If in mercy Thou wilt spare
Joys that yet are mine;
If on life, serene and fair,
Brighter rays may shine.
Let my glad heart, while it sings,
Thee in all proclaim;
And whate'er the future bring,
Glorify Thy name.

If Thou callest to the cross,
And its shadow come,
Turning all my gain to loss,
Shrouding heart and home:
Let me think how Thy dear Son
To His glory came,
And in deepest woe pray on,
"Glorify Thy name."

L. TUTTIETT, 1825-97.

Why He Couldn't "Catch Up". — A prophet of the Lord (1 Sam. 3:20). "You're just out of date," said young Pastor Bate to one of our faithful old preachers who had carried for years, in travail and tears, the Gospel to poor sinful creatures. "Yes still preach on hades and shock cultured ladies, with your barbarous doctrine of blood. You're so far behind you'll never catch up; you're a flat tire stuck in the mud." For some little while a wee bit of a smile enlightened the old pastor's face. Being made the butt of ridicule's cut did not ruffle his sweetness and grace. Then he turned to young Bate, so suave and sedate. "'Catch up', did my ears hear you say? Why, I couldn't succeed if I doubled my speed. My friend, I'm not going your way!" — From Christian Victory. Sent by M. H. James, Toronto, Can.

Religion is what the individual does with his own solitude. If you are never solitary you are never religious. —Dean Inge.

* * *

No man ever gets very high by tearing other people down.

Festival Sunday

Sunday, Dec. 10, was a joyful occasion for the members and friends of Central Lutheran Church of Edmonton. On that special day of Thanksgiving they met to celebrate the congregation's first freedom from indebtedness and for their first worship service as a self-supporting congregation.

The attainment of these two objectives was marked by festival services at which the Rev. C. S. Lystig, of Winger, Minn. pastor of the church from 1936 to 1941, was the guest speaker. At the morning Festival Worship Service Pastor Lystig chose Exodus 14: 10-16 as his text. Using the theme: "Go Forward" he brought a challenging message to the congregation to continue to advance with Christ. The attainment of objectives long sought should not lull a congregation into a feeling of having finished its task. Indeed a festival like this could have that danger, he pointed out unless the people continue to press forward in the name and in the spirit of Christ. If that is done then, God will lead forward even as he did with Moses and the children of Israel. From a human point of view they were in a very hopeless position. But with God as their leader they passed through the very midst of their difficulties.

At three thirty in the afternoon the con-

A Brief History of the Congregation

The work in Edmonton 1909—11 was early pioneer work as far as our church was concerned. Services were held by pastors Knutson and Jothén.

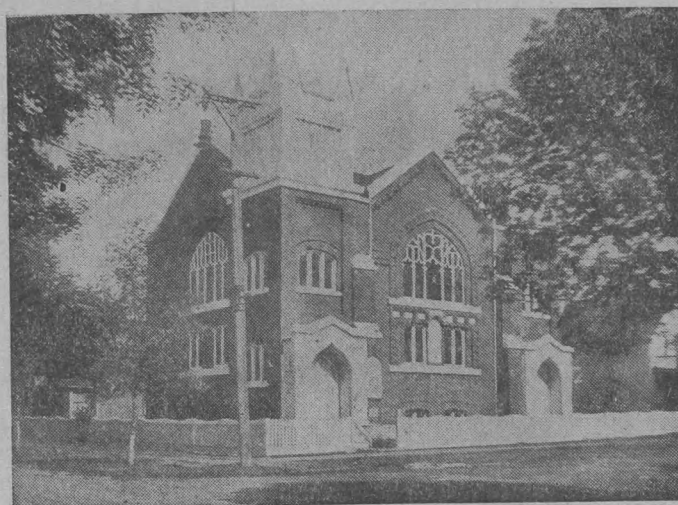
Early organizers of the congregation were: H. Simonson, O. Henningson, Gilbert Berg, H. Gullickson, John Stephenson, Henry Simonson, Martin Bolsing, L. Opheim, H. Floen and R. D. Johnson.

A church building was started in 1913. Those who took an active part in the building operations were: C. Henningson, H. P. Floen, H. P. Simonson, H. A. Simonson, P. Erickson, Alfred Lee, G. Sorenson, P. Leland, O. G. and G. Brocke, M. Rickstein, and Pastors Knutson and Jothén. As usual, the Ladies Aid rendered a fine service also in these early days.

The corner stone was laid in 1913. Pastors participating were: T. T. Carlson, Jothén, Knutson, Bersvend Anderson, and Prof. A. H. Solheim.

Prof. Solheim assisted Pastor Knutson that year.

1914—18. S. S. Westby. 1918—21 C. N. Sandager, 1922—24 A. O. Borlaug, Pastor Schillias then served for less than a year. S. Wessel 1926—35. C. S. Lystig 1936 until December 1941. The congregation had no pastor until the summer of 1942 when Pastor M. S. Johnson, the present pastor, came. Thus God has provided the Word and Sacraments also in this place down through these many years.



CENTRAL LUTHERAN CHURCH

Prayer

Oh Master Draftsman,
Who hast planned the blue print of my life,
Forgive me: for long years
I followed the design that I had made,
Drawn with the lines of selfishness, of thoughtlessness, of gain.

But as I built, I found
The structure had no base,
For there was naught on which to build
Save sand, which washed away.

gregation met for a mortgage burning service. In the midst of a varied program this symbolic act held the high point of interest. Mr. Clarence Holmberg, Mr. Peter Olson, and Mr. L. E. Foster took part in the burning of the document. Mr. Olson and Mr. Holmberg whose names appeared on the mortgage as trustees of the church at the time the last mortgage was signed in 1936, held the paper while Mr. Foster, church treasurer, applied a match to it.

After the burning Mr. Foster briefly reviewed the financial history of the congregation and urged the members to all actively cooperate now that the church was to be independent. Pastor Lystig spoke on the history of the last few years in Central Lutheran and wished the congregation every blessing in the future.

Following a fellowship luncheon which came after the afternoon service, the congregation met for the last service at which time Pastor Lystig spoke on Luke 16:19-31 stressing the need for not only hearing but actually receiving in faith the Word of God. He brought out that all of our people today know at least the facts of the way of salvation. But there are many like the rich man who neglect the message. "He that hath ears to hear let him hear." May God continue to bless Central Lutheran Church on its way and may it ever be faithful to the mission that God gives it here in Edmonton.

This beautiful hymn was used at the festival thanksgiving service at Central Lutheran Church, Edmonton, Alberta.

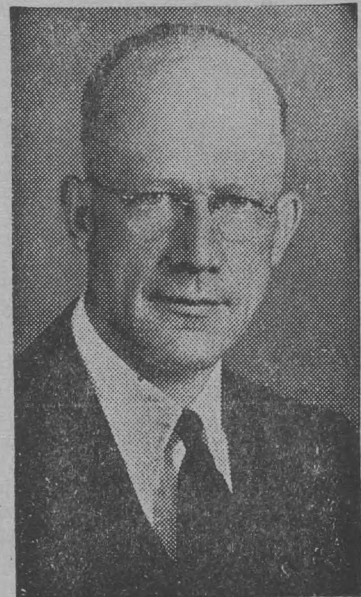
Festival Hymn

Melody: "A Mighty Fortress Is Our God"
We come with praise, O Gracious Lord,
A grateful congregation,
We sing our praise with one accord
To Thee on this occasion
For what we are today.
For blessings on our way;
O Lord, accept our praise
For all thy gifts of grace
In this our house of worship.

Within this place we often heard
Thy promise of salvation;
Our hearts have been profoundly stirred
By its sweet invitation;
To those who did repent
Thy Word and Sacrament
Brought pardon, joy, and peace,
From sin a safe release,
And power to win life's battle.

We praise thee, Holy Trinity,
O Father, Son, and Spirit!
We praise thee for this festival,
For gifts we did inherit!
We praise thee for thy grace
Throughout our future days,
Our congregation bless,
And grant it fruitfulness,
In sinners, saved and sainted.

—C. K. Solberg.



C. S. LYSTIG of Winger, Minnesota former pastor of Central Lutheran Church.

A New Year Thought

To be glad of life, because it gives you the chance to love and to work and to look up at the stars;

To be satisfied with your possessions, but not contented with yourself until you have made the best use of them;

To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;

To be governed by your admirations rather than by your disgusts;

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manner;

To think seldom of your enemies, often of your friends, and every day of Christ;

To spend as much time as you can, with body and with spirit, in God's out-of-doors.

These are little guide-posts on the footpath of peace.

"By this shall all men know that you are my disciples, if ye have love one to another." —John 13, 35.

God is Willing

God is now willing, in Christ reconciled
Willing to pardon and cleanse the defiled,
Willing to take you and make you His child.
God is now willing—are you?

God is now willing to give you His peace,
Willing from bondage of sin to release,
Willing the conflict within you should cease.
God is now willing—are you?

God is now willing, are you?
Will you not trust Him, so faithful, so true?
If you refuse Him, O what will you do?
God is now willing—are you?

From YPLL Oct. Youth Issue

Another Year

Another year! The future path lies hidden,
And shadows seem to fall across the way.
Press on! A light before thee shineth
Yet more and more unto the perfect day.

Another year! The days are growing evil,
And Satan's threat'nings dark forebodings send.
Fear not! Thy God hath surely spoken:
"Lo, I am with you... even to the end!"

Another year! The land is parched and thirsty;
Our souls are faint; low droops the precious grain.
Plead on! Elijah's God will answer
And pour, in mighty floods, the latter rain.

Another year! We wait with eager longing;
The hour is late; midnight comes on apace.
Look up! Redemption's day is dawning;
Perhaps this year we'll see our Bridegroom's face.

—M. D. A.

The most dangerous enemy we face is not the drinkers' thirst for alcohol; it is the sellers' thirst for gold. —Dr. E. M. Howse.

This page is paid for by the Young People's Luther League of Central Lutheran Church.

But now, Oh Master Draftsman,
Let me follow only Thy design,
Made of the lines of love, of thoughtfulness, of joy.

Be Thou not only the Designer,
But the Builder too;
Then shall the structure be so firm
That all the storms which beat against its
Shall not avail: [walls
For it is founded on the solid Rock.
—R. B.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Januar, 1945

Skredderens religion.

Wilhelm Grun er en meget dyktig skredder. Han passer sin forretning utmerket. Han faar ikke blot en kledning til at sitte godt, han gjør den ogsaa ferdig til bestemt tid. Det er derfor ikke saa underlig at han har mange kunder.

En vakker dag kom jeg paa den tanke at besøke ham for om mulig at tale lidt med ham om hans sjels frelse. Da jeg naadde hen til hans hus, fandt jeg vidt aapen. Hr. Grun sat paa sit skredderbord og nynet paa en bekjendt vise, og han syntes at være glad som en lærke, medens han flittig brukte sin naal.

Efter en stunds samtale, hvorunder jeg lærte at kjende hans gode, eksemplariske vaner, sa jeg:

“Vil du nu ogsaa si mig rent ut, hvilken slags religion du har? Vi kan vel ogsaa samtale lidt om det viktigste av alt?”

“Ja, hvorfor ikke? Jeg har i den henseende like saa lidt at dølge, som naar der er spørsmål om en kledning, jeg har syet. Jeg gjør det bedste, jeg kan. Det er min religion, og jeg skulde ønske at se den, der har en bedre. Det er vist sjelden i denne verden.”

“Naa, det er meget prisværdigt naar et menneske gjør sit bedste. Enhver skredder paastaar imidlertid, at han laver sine kleder godt; men mange av deres kunder paastaar det motsatte. Det kommer dog an paa, om klederne er efter deres ønske, som bestilte dem. Om jeg f. eks bestilte en frakke av sort tøj hos dig, og du gir mig en rød vest, saa maa du, saa meget du vil, paastaa at den er god. Jeg tar den i alt fald ikke. Ti hvad du leverer, er ikke efter min bestilling.”

“Naturligvis, men hvor findes den skredder som begaar en saadan dumhet? En saadan kan man blot vente at finde i et daarehus. Vi skreddere lar kunderne velge tøiet, tar saa riktig maal, og efter dette maal arbeider vi. Vi retter os efter bestillingen.”

“Netop! Dette maa du ogsaa paa i spørsmålet om religionen; den levende Gud fordrer dette av os. Om vi skjærer den til efter vort eget forgodtbefindende og ikke retter os efter den guddommelige bestemmelse, da blir vi paa den store regnskapsdag jaget bort med disse ord: “Dette er ikke efter mit ønske og min vilje.” Du har maaske aldrig riktig undersøkt, hvilken religion Gud fordrer av dig.”

Hr. Grun kom herved synlig i forlegenhet og efter en stunds taushet sa han:

“Jeg arbeider dog flittig og forsørger trolig min familje. Jeg søker at gjøre hver mand ret og er en god ven med mine naboer. Jeg søker ogsaa kirken eller leser et kapitel i bibelen. Er det da ikke dette, Gud vil?”

Jo, det er vist og sandt, at han vil det. Men det kan dog ikke være det første og heller ikke alt. At gjøre sin plikt er visse-ligen i og for sig noe godt. Men om det ikke sker av kjærlighet til Gud, saa er det med hensyn til Gud og vor salighet intet værd. Ved lovens gjerninger kan intet kjød bli retferdiggjort.” Hvis du leser Ap. Gjern. 20, 21, saa skal du se, at Gud baade av jøder og greker, altsaa av alle men-

Han vil daglig øve sig i lydlighet mot ham og vokte sig for alt some vil hindre samforeningen med Jesus. Ligesa vet han at Jesus har lovet sine efterfølgere den gode vin tilsist.

Han har lert av biskop Laache aa synge:

“Ja jeg maa vinne veien frem
Palmen aa faa paa det siste!
Kampen maa vere haar og slem
Kronen jeg ei vil miste!
Langt eller kort og tungt aa gaa
lite det er aa regne paa,
intet mot himmelens gleder.”

Ere vere Faderen, Sønnen, og den Hel-ligaand som var, er, og alltid blir en sann treening Gud høiløvet i evighet!

—O. J. M.

nesker, krever: *Vend om til Gud og tro paa den Herre Jesus Kristus.* Dette er efter guddommelig befaling; det, som ikke sker i overensstemmelse hermed, blir ikk antat.”

Grun la haanden paa sit knæ og saa tankesfuld ut gjennom vinduet. Der kom noen taarer i hans øine.

Saa sa han: “Du har vist mig, at jeg har været i stor vildfarelse. Den religion, jeg hittil har hat har sikkert ikke været efter Guds vilje. Ti den hadde ingen ting med Gud at gjøre. Jeg vil nu forsøke at rette mig efter Guds fordringer.”

Og det gjorde han ogsaa. Han blev ikke blot en god skredder, men ogsaa et elskelig Guds barn.

Men hvad slags religion har du nu, kjære leser?

—(Utvælt.)

TO KAMERATER.

Av Carsten Line.

Hans og Thore var mødt op til post-bilen juleaften. Det var let at se de hadde noget hemmelig mellem sig, og da chaufføren stak til dem en liten avlang pakke, forstod alle i bilen hvad pakken indeholdt.

Begge var nylig konfirmert, og de skulde nu vise de andre ungdommer i bygden at de var voksne og kunde feire jul paa en ordentlig maate, derfor hadde de “speiset til to hele.”

Da bilen fo'r iveri, gik de to unggutter ned i “Nøsteret”, der skulde de sammen ta sig den første “støit.”

Aa, jamen var det fortryllende herlig, selv om det brendte skrap i halsen. Efter en stund begyndte Hans at bli saa rar, — han pratet om lite og ingenting, om hvad han skulde utrette og bli i verden. Men først maatte han faa tak i Maja, jenta si, — og ikveld skulde han møte hende i “bak-ken”, og da skulde Maja faa se at der var blit en voksen kar av ham.

Thore virke det anderledes paa. Han blev saa tung og trist der han sat — ned-slaet — og forarget baade paa sig selv og Hans, som hadde faat ham med paa denne julemore. Hjem kunde han ikke gaa, der var fremmede, endog bønnefolk, og for alt i verden maatte ingen hjemme faa treffe ham, — han kunde jo “lukte” og den skam vilde han aldrig paaføre for og mor.

“Du Hans, jeg synes vi har stelt os dumt ikveld. For mig var dette ingen glede, hjemme er det fest, fremmede og julepakker at faa — og far leser julebunds-kapet — og jeg sitter her — hu—hu—hu— og har — har skjemt mig saa ut.”

“Jeg mener du holder paa at bli hengehøde, Thore, hvad gaar der av dig? Kom nu!” — Hans slaar armen omkring ham. “Saa skal vi ut og holde moro — og saa treffer vi jenterne vore, og saa skal vi nok ha en “svingom”, og saa glemmer vi alt sammen.”

Det er juledags morgen. Thore er endnu i seng, de andre steller sig for at gaa i kirke. Paa fars spørsmål om han ikke skal staa op og bli med, svarer han undvigende. Aa nei, dertil følte han sig alt for daarlig. Det var som hodet vilde sprenge, og en fryktelig brand og tørst vildre rive ham i stykker indvortes. Ingen anet hvad han led. Selv fortalte han, at den natten glemmes aldrig. Uf, han kunde gjerne spytte paa sig selv av forakt. Aldrig mer skulde slikt hende. Kom Hans og vilde ha ham paa “spleising” flere gange, skulde han nok si fra, saa ogsaa Hans maatte indse dumheten.

* * *

Det er julen efter. Meget har hendt i aaret som svandt, men det største har sikkert hendt med Thore. Hans vei har tat en anden retning; ti nu er han ikke lenger sammen med de gamle kamerater og Hans.

Thore er blit leser eller “hengehode” — som Hans sa om ham. Sammen med endel andre unge gaar han denne julehøtid langs veiene efter møtet er slut og syn-ger aandelige sange. I Thore ser bygdens troende en haapefuld ungdom, der sikkert

vil bli en støtte i Guds rikes arbeide, og deri saa de ret, det vilde tiden senere be-krefte.

Men Hans fortsetter som før, — heller verre, idet flasken er blit ham en alt for god kamerat. Han og Thore møtes nu sjeldnere. Hans er blit mere sky, — ja søker helst at undgaa et samtreff med Thore.

Paa de kanter av landet var det alminde-lig at de unge gutter maatte ut i livet, ut paa egen haand, og her skiltes deres veie. — Hans drog tilsjøs, Thore ind til storbyen for at gaa skoleveien. Og ingen av dem anet hvad fremtiden bar i sit skjød for hver av dem, da de nede paa dampskibsbryggen rakte hverandre haanden til farvel.

* * *

Det gaar Thore godt i byen. Han gjør store fremskridt, og efter endt skoletid finder vi ham i fast stilling. Han har og-saa stiftet eget hjem. Ved siden av er han medlem i en av byens forsamlinger og dirigent for sangkoret i samme forsamling.

Det er endnu engang juleaften. Byens kirkeklokker har i en forunderlig harmoni begyndt sit store julepreludium — at ringe julen ind i alles hjem, ja om mulig i alles hjerter.

Thore er paa vei op til fengslet, hvor hans sangkor paa opfordring skal synge og holde andakt for fangerne. Han gik der for sig selv og tenkte paa hvilket Guds ord han skulde lese, og hvorfor netop Gal. 6, 7 ringet for hans øren forstod han ikke. Der var jo ikke et ord for julen og helst døm-mende at høre for derinde bak laasen.

Da de hadde sunget et par sange, steg Thore frem og leste fra bibelen: “Far ikke vild, Gud lar sig ikke spotte; ti hvad et menneske saar, det skal han og høste.” Uten selv at kunne for det, maatte han i sin andakt mindes da han og Hans hin juleaf-ten for første gang prøvet flasken. Han takket Gud for den underbare redning, at han var frelst fra drikken og dens følger. Hvordan det var gaat Hans senere, vidste han ikkke.

Da hørtes plutselig et skrig fra en av cellerne, og vokteren springer til og aapner døren. Der indenfor ligger en mand paa gulvet og graater fortvilelsens graat.

“De maa gaa ind til ham, han vil tale med Dem”, sier vokteren til Thore. Thore gaar stille ind i cellen. Manden reiser sig og kommer like hen til Thore. “Vidste du at jeg var her?” spurte han.

“Nei.”

“Kjender du mig igjen da?”

“Nei, det gjør jeg ikke”, sier Thore.

“Jeg er Hans.”

De sttaar begge tause en stund, men omsider falder Thore Hans om halsen og begge graater. Hans løfter hodet. “Aa Thore, hadde jeg aldrig smakt den for-bandede drik hin juleaften i “Nøstehet”. Var jeg bare blit en kristen da du blev det, nu er det for sent for mig, og her er jeg indsat for livstid, derfor er det sandt hvad du leste: “Hvad et menneske saar, det skal han og søste.” Vokteren gjorde tegn til at Thore maatte gaa. Thore bøiet sig ned og trykket hans kind indtil sit, og saa skiltes de.

* * *

Det ringer i telefonen. Fengselsdirek-tøren spør om Thore kan komme op et øieblik, der er en som vil tale med ham.

Thore gaar. — Han blir ledsaget ind paa sykestuen — der ligger Hans. Han holder paa at gjøre sig reiseferdig. Skal over til den anden side.

Hans rekker sin bleke haand til Thore. — “Jeg har ikke sendt bud efter dig, Thore, for at faa nogen trøst og hjelp, — men jeg vil bare bringe dig min sidste hilsen, og den kan du bringe videre: “Hvad et memnske saar, det skal han og høste.” Et sidste aandedrag — som naar et lys slukkes, og Hans er ikke mere.

Ut fra fengslet vandrer Thore trist og tung, og ved sig selv sier han: “Jeg vil i hvert fald reise en støtte paa hans grav, — men hvilken gravskrift skal den bære?”

Report of the Recommendations Committee

1. That we begin to plan now for future workers' conferences, in the circuit as well as in the District.
2. That the Simplification Plan be put into effect now.
3. That the Ladies Aids be asked to hold annual elections before the close of the year in order to make it possible for triplicate cards to be returned sooner.
4. That reports of W.M.F. work be sent to "Lutheran Voice" and "Norrna". (The editors are, for Lutheran Voice, Mrs. J. T. Dahle, 419—11th St. E., Prince Albert, Sask.; and for Norrna, Mrs. Sorhus, Camrose, Alta.).
5. That definite support be given to the program of the Women's Christian Temperance Union.
6. The W.M.F. heartily encourage the local Ladies Aids to remember the boys in the services with letters and gifts.
7. We also recommend that Bible study be encouraged in the Ladies Aid as a part of the devotional program.
8. That Ladies Aids enroll onto the Cradle Roll, all babies baptized into their local congregations.
9. That the W.M.F. encourage and contribute to the Lutheran Sunday School by Mail, S.L.B.I. Outlook, Sask., as a mission project.
10. That the Circuit provide W.M.F. looseleaf record books for its officers.
11. That the District' executive send out a mimeographed sheet to each Ladies Aid president at the first of the year, giving dates when each department should receive attention, and containing names and addresses of District Officers.

—S. L. H.

How to Live a Spirit-filled Life

Mrs. S. Bue, Macoun

Sometimes, statements are made which leave the impression upon the hearer that only certain Christians have the Gift of the Spirit. One believing woman remarked, "I believe my husband received the Holy Spirit today." This man had been a saved man a long time! Others struggle in prayer to get the Holy Spirit. To such, and all others let it be said, "All believers have the Holy Spirit." In Acts 2:38—"Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost." It is the world of unbelievers which neither has or can receive the Holy Spirit. John 14:17—"Even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him." And this for the simple reason it will not receive Christ. It is only by the union with Jesus Christ that we have the gift of the Spirit. Rom. 8:9—"But if any man hath not the Spirit of Christ, he is none of his." Such are unsaved.

When the sinner is received into divine favor—God reckoning him righteous and adopting him into sonship on the basis of Christ's merits, — that very moment he also receives the Holy Spirit unto the birth of a new life from above in his soul. Gal. 4:5—"To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:6—"And because ye are sons (by justification and adoption) God sent forth the Spirit of His son into your hearts, crying Abba, Father." Notice the order: First, sonship by adoption, then in the same instant the incoming of the Holy Spirit into the heart. Immediate result of His entrance is new birth, for it is only God's children who can call God their Father.

The Gift of the Holy Spirit is the Holy Spirit Himself. The Spirit is the Father's Promised Gift. The Word of God describes the Holy Spirit as the Person in the Godhead who imparts and maintains the Life of God in men. Before the Fall, man enjoyed this life in communion with God in the Spirit. But when sin came in, this relation was broken. Death came upon all men. God and man became separated and the Spirit could no longer abide with men as before. He could come upon us, and accompany those whom He chose, but He could not indwell them. But God purposed the restoration of the Spirit through the Messiah whom He had promised to send

"I will lift up mine eyes unto the hills from whence cometh my help." —Ps. 121.

"I will lift up mine eyes". What a wise and noble aspiration for the New Year. What blessings of peace, joy, strength and courage there will be for those who make it their own! It is a New Year, a time for new resolves. We are human beings, who have been struggling along miserably because we have been struggling so much by ourselves. Our weaknesses have been startling. Our failures have been humiliating. We have felt them both painfully. We have seen them dishearteningly. Ours has been a soul-stirring, crying need. Ours is even now a need of "looking up", to the living God. To see that need and to satisfy it ought to be our resolve. There are such glorious wonders above! Why do we, how can we, keep our eyes turned so much away from the treasures on high? The answer is not concealed. God in His holy Word has shown it to us. In our hearts there is sin; in our minds there is sin. Only by the acceptance of salvation through Christ's death on the cross can our sins be conquered, then will we be able to lift our eyes to the glories above and keep them steadfastly fastened there: God is eager to fill our hearts and lives with love and joy overflowing. He has promised rich blessings to us if we will but permit in ourselves the sanctifying power of the Holy Spirit. This constraining power has been the means of many a young life to be consecrated to labors in the Lord's Vineyard. This power has been the creator and sustainer of our Women's Missionary Federation. Not only now, but throughout the year, may this be the prayerful resolve of each one of us, "I will lift up mine eyes." I will lift up my eyes to God, from whence cometh my help and I will be strong thereby. I will look up to Christ on the cross, who is my Savior from sin, and be more humbly repentant, thankful and loving. I will look up from whence the Holy Spirit descends and be filled anew with a wondrous burning zeal for higher living and a sublime peace which ever passeth human understanding. I will look up in such manner that God may use me in the most magnificent commission He has given to man, leading men unto Him.

1945 Program Series.

A Thought For The Day

Mr. Cunningham, a missionary who was serving in South China, told of a native who once came to him and said: "Why don't you preach something else? You have been preaching this Jesus for three days." "What do you eat for breakfast?" the Chinese was asked. "Rice", was the reply. "For dinner?" "Rice". "For supper?" "Why, rice." "What did you eat yesterday?" "Rice." "What have you been eating for years?" the missionary enquired. "Rice", replied the astonished man. "Why do you eat rice every day? Why don't you eat something else?" "Because it keeps me alive." "That is just the reason we preach Jesus, because He is Life to us, and we could not live without Him," explained the missionary.

LCR Manual.

From Our New Mission Box Secretary

Having recently been chosen Secretary for the Mission Box Department of Canada District, I pray for an expansion in the use of Mission Boxes and trust that each W.M.F. society will co-operate in the use of them. Will you all kindly co-operate with your Circuit Secretary.

to the world in the fulness of time. Jesus therefore refers to the Holy Spirit as the promise of the Father," declaring He is about to send the promised Gift, by whose coming the believers would be constituted the body of Christ on earth. Luke 24:49—"Behold, I send the promise of my Father upon you." (To be continued)

WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

At the General Convention in Minneapolis, figures from reports received indicated that NOT more than 65% of the Societies are supporting the oldest and possibly the best know department of our W.M.F. We pray that it may be 100%. "Let us 'Under God Go Onward'" — putting God first in our lives by supporting His servants abroad in the Foreign lands and those at home, that God's Word may be spread to hungry souls.

"What if we gain the whole world but lose our own soul".

"The best way to keep Christ is to give Him away."

May we give of our time, our talents, and material goods to the furtherance of Christ's Kingdom.

"For thou must share, if thou wouldst keep

That good thing from above,
Cease to share, we cease to have,
Such is the law of love."

—Mrs. S. Bue.

W.M.F. Workers' Conference

On September 28th and 29th surely all roads led to Edmonton, for there were delegates from all points of Saskatchewan and Alberta gathering there for an historic occasion — the first W.M.F. Workers' Conference in Canada District. The four sessions were filled to the brim with plans, discussions and deliberations; and out of seeming chaos order righted itself and I believe every one went back to their posts with much to help them in future work in the W.M.F. We are glad that the Recommendations include planning for future workers' conferences, in the Circuit as well as in the District.

At the outset we were reminded of God's love and concern for His people, and of His might and power. Miss Ronning read from Isaiah 46:4 and Mrs. Hendrickson welcomed all, and prayed that God might indeed lead and direct all deliberations. 17 representatives answered the roll call, after which we all listened more or less getting our bearings for the sessions that followed. In the afternoon of Thursday the women met in three groups, namely, The Executive; Circuit Presidents; and the Department Secretaries; for the discussion of their own particular problems. Reports were given by the Circuit Presidents or their substitutes and also by the Department Secretaries and the editor of the W.M.F. page in "The Shepherd." Friday morning a new departure for Canada District was discussed, that of Radio Work, similar to that carried on by the General W.M.F. over WCAL. Suggestions were made that each Circuit aside a fund for the purpose of broadcasting the work of the W.M.F., topics and papers of merit prepared by our women for conventions.

The W.M.F. Department at the General Board struck some sounding notes that may well be re-echoed here. The Christian Education department brought up the problem of recreation for young people. The W.M.F. can and should co-operate with the Luther League, Temperance Movement, etc. in providing constructive and wholesome recreation for our young people. The Mission Department urged that more space be given Missions in our Church papers; Ladies Aids should bring in a snatch of Mission news at each meeting thus creating more interest in this work; and to hold a Mission Sunday for S.S. children on the 5th Sunday during the months there are five Sundays. The Charities department recommended more free distribution of literature regarding charities. Bethany Sunset Home at Bawlf, Alta. has a building fund to which we should contribute. There is also the need for a Canadian Deaconess Training institution and already a fund for this purpose has been begun in Canada. The Life Membership and In Memoriam Department has suggestions for an Annual Program at which time all members over 70 years are honored as Life members; and don't forget your Charter Members. The funds raised through this department is referred to as the W.M.F. spending money and are used for a variety of worthy

projects. A desire was expressed that the Life Membership and In Memoriam department funds from Canada be used in Canada.

The Simplification Plan was adopted and the officers appointed appear herein.

Executive Board: President, Mrs. G. Hendrickson, Tofield, Alta.; Vice-Pres. Mrs. A. Tveit, Preeceville, Sask.; Secretary Mrs. L. Foster, 11629—129 Ave. Edmonton, Alta.; Treasurer, Mrs. G. Hoyme, Camrose, Alta.

Department Secretaries: MISSIONS, Mrs. S. Bue, Macoun, Sask. CHARITIES, Mrs. M. Leiren, Bawlf, Alta. (Sec. of Box Work); Mrs. Sorhus, Camrose, Alta. (Self Denial). EDUCATION, Mrs. I. C. Olson, Tofield, Alta. (Thankoffering Sec.). Miss Almah Ronning, Valhalla Centre, Alta. (Christian Nurture Sec.). Mrs. C. Holmberg, 11805—101 St. Edmonton, Alta. (Cradle Roll Sec.). LIFE MEMBERSHIP & IN MEMORIAM, Mrs. K. Bergsagel, 114 Sherburn St. Winnipeg, Man. PROMOTION, Mrs. J. B. Haave, Rose Valley, Sask. (Publicity). Mrs. T. J. Langley, Strassbourg, Sask. (Literature). Mrs. S. D. Brun, Strongfield, Sask. (Radio). Mrs. J. Precht, 1681 Victoria St., North Battleford, Sask. (Historian).

L.D.R. Corner

God be in my head And in my understanding;

God be in my eyes And in my looking;

God be in my mouth And in my speaking;

God be in my heart And in my thinking;

God be in my all Till my departing.

This is the opening prayer on every program for the Junior LDR for 1945. The program itself deals with The Christian Girl's Relationships and brings out so effectively the most important and necessary points regarding Christian ethics. "Christianity is a *changed life*! It is a changed life because we put God in the middle of all our relationships, in the centre of our whole life. God, life, and myself—God, life and *you* become an eternal triangle. Remember that, for the triangle is going to be the symbol in our LDR this year. God, to whom we come through Christ, is the base of the triangle. You and I and every life situation we have, be it our home, our jobs, our leisure, our friends, our neighbors, our school, our community, our country, our church—from the sides of the triangle. In Christianity God enters into all our relationships, and because of Him they become changed. God in Christ becomes our partner in our love and friendships, our work and play."

The Senior LDR Program Series is entitled "When I Consider...", and discusses with revealing clarity Creation, Its purpose, The Three Persons in the Godhead, The Biblical plan of salvation, What the Church means to us, The Sacraments, What the Bible teaches in regard to social problems, Prayer, Victorious Living and Its Enemies, Some Sectarian Doctrines, and The Lord's Second Coming.

"Little Journeys In The Kingdom" is the LCR program and truly one that will set children to dreaming of the Bible times and help them to a wider and better understanding of the Christian life. Each lesson begins with the Theme Song and the Key Verse which is Matthew 6:33. followed by Bible Study, Topic, Thought for The Day, Missions or Bible Story, Worship Offering with Meditation designating for what purpose or Church department the offering is taken that day; this is interspersed with the singing of favorite hymns and short prayer sessions, and some hand work.

At the beginning of this New Year which God gives us, place some new emphasis in your LDR work. Put into it your energy, talent, ability, enthusiasm and preparation. The messages in your topics will live before your eyes and help and guide you in your spiritual life. No greater work is found than that of serving our Lord. May our LDR girls become truly God's girls and be the means of showing others to Christ.

—S. L. H.